THE DECIPHERMENT OF THE INSCRIPTION OF THE BAPTISTERY OF PISA

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The mystery of the undeciphered text inscribed on a wall of the Baptistery of Pisa (Tuscany, Italy), which also appears in other religious monuments in Tuscany, was popularised by Francesco Perono Cacciafoco, who authored a paper about it. The inscription is written in an unknown script and remains undeciphered because to its short length and lack of other examples of the same symbols everywhere in the globe (aside from some similar epigraphic records from the same location). The purpose of the accompanying message, which does not claim to be original and is simply a recapitulation, is to start a conversation regarding the inscription and to stimulate possible interpretations and, ultimately, fresh deciphering attempts, as stated by the author.

This brief statement aims to enhance awareness of the Baptistery of Pisa inscription (and associated local epigraphs) among researchers around the world, as well as to contribute, albeit insignificantly, to discussions about its meaning and interpretation. The epigraph, which is unique in that it belongs to a relatively limited chronological and geographical context (Medieval Tuscany) and carries a possible writing system never attested elsewhere, provides us with a challenge that deserves our attention and in-depth studies as an example of undeciphered script that poses many issues to Glyph breakers and Cryptanalysts.

https://www.academia.edu/51125775/The_Undeciphered_Inscription_of_the_Baptistery_of_Pisa

The inscription:

The author said about the inscription: It is a graphical reproduction of the inscription from the Baptistery of Pisa (that dates back to the 12th Century), which is located to the left of the door jamb of the religious monument. However, in the Baptistery, the epigraph is written in a single horizontal line.

The inscription appears also in other symbolic places of the city of Pisa,
namely to the left of the entrance of the San Frediano (’Saint Frediano’) church
(dating back to the 11th - 12th Centuries), and, in three juxtaposed lines, in a slab preserved at the Museo Nazionale di San Matteo (’St. Matthew’s National
Museum’), which came from the church of the Santi Cosma e Damiano (’Saints Cosma and Damian’), dating back to the 11th Century. The church does not
exist anymore, but historical sources highlight the fact that the inscription was located on the right side of its entrance.

The problem in the case of the Pisa inscription is illustrated by the dichotomy of unknown writing system (although some characters resemble letters from the Ancient Greek alphabet) and unknown language, which is the worst case scenario.

Views of Francesco Perono Cacciafoco:

The decipherment of this inscription is a difficult endeavour that is unlikely to be completed. This is due to a number of self-evident reasons, the first of which was written by the author:

• We don't know if the epigraph's script is a 'real' writing system or merely a collection of symbolic glyphs.

According to the author, some unsuccessful decipherment attempts have been made over time.

My thoughts on this inscription are as follows:

The first letter following the cross, I believe, is (s), which looks like the letter in the image below.

I see that the cross is like the key of life for the Pharaohs,or let it as it is just cross, I see no problem.

D D D means:

According to Christian doctrine, blood and body have the same identity (unity). When you eat bread and drink wine on the altar known as Holy Communion and the Lord's Supper, you gain communion with the Lord. Because Immensitas, Unitas, Veritas ('Immensity, Unity, and Truth') are the three Latin words that were added to the manuscript telling us the storey of Lucca's inscription, under the various segments of the epigraphic text, which were transcribed on a single line in the manuscript itself, as the author stated.

You must eat bread and drink wine at the altar in order for Jesus to live in you.

This is the concept of allowing Jesus to reside within you.

As a result, you achieve unification, immensity (greatness), and awakening to the truth.

Or

Blood and Body’s Lord

or

Drink and bread’s Lord
The other letters:S H L

And S (the first letter is s) h l mean Secret of holy life.
Because there is (s) in Greece, I assumed the first letter is s. In the book (Kitab Shauq Al-Mustaham fi Ma'irfat Rumuz Al-Aqlam) (The Long-Desired Fulfilled Knowledge of Occult Alphabets), the author deciphered a number of Egyptian hieroglyphs.
Ibn Wahshiyyah the Nabataean is the author. died around the year 930 He wrote some letters on page 32 and claimed that they belonged to Babylonian and Persian sages who had hidden them. Then, after their demise, they reappeared in the mysteries of their looted treasures by the Greeks.
Then the sages of Egypt used it in astronomy P 31.
https://en.wikipedia.org/wiki/Ibn_Wahshiyya
In this inscription, the letter S is similar to the first letter. The key to living a holy life is to partake of Holy Communion and the Lord's Supper, which consist of bread and wine served on the altar. It's a Christian rite that most churches regard as a sacrament, while others regard it as an ordinance. The rite was instituted by Jesus Christ during the Last Supper, when he gave his disciples bread and wine during a Passover meal and commanded them to!!do this in memory of me!! while referring to the bread as!!my body!! and the cup of wine as!!the new covenant in my blood!!, according to the New Testament. Christians commemorate Christ's sacrifice on the cross through the eucharistic ritual.
https://en.wikipedia.org/wiki/Eucharist